MY FUNERAL

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As the Nile has through the ages been pronounced the longest river in the world, the maxim, "**Caput neili non reperi**," impossible to discover the head of the Nile," because it flows through the great desert Sahara, 1300 miles without an inhabitant and so infested with wild beasts and huge boa- constrictors that any one trying to follow the river, whose current is so obstructed by the cataracts as to preclude the possibility of navigation; would certainly be eaten up by these carniverous monsters. Finally, in 1891, the head was discovered far away south of the Equator in the Mountains of the Moon. As the semi-annual periodical inundations of this river, through the long ages, many thousands of years antecedently to the creation of man have actually in the providence of God created the land of Egypt, the richest and most productive in all the earth; with a semi-tropical climate, giving them four crops every year and producing almost every thing in the world, in the way of the cereal, grains and fruits; the great palm trees, 100 feet up to the first limb, even to this day supplying the whole world with the sweet and delicious dates. Thus in all ages Egypt has been the "garden spot of the earth", the "granary of the world" as you see corroborated by all history, Coptic, Chaldean, Persian, Greek, Roman, Moslem and Mediaeval.

(a) In the early ages of the world when there were so few people, they of course hunted up the most fertile and productive spots in all the earth; only using the richest land for agriculture. The consequence was that Egypt led off all the nationalities, that have ever developed on the face of the earth. Doubtless it was the headquarters of the antediluvians, as we have attested by the Pyra-

mids and other monuments, surviving this day in a perfect state of preservation.

(b) The first form of idolatry in the world, was the worship of the sun, moon and stars, led off by Cain, in contradistinction to his brother Abel, who worshipped the Creator instead of the creature; conscious of his fall and need of a Savior, offering upon his altar nothing but the bleeding lamb; brilliantly adumbratory of the dying Savior on rugged Calvary, anticipated through long rolling centuries; thus giving time for the world to become populated and historical so that this greatest and most important event would be sedulously manipulated and fortified against the oblivionating tread of hoary time, marching on with the pace of a giant and throwing his black mantle over the retreating centuries as they speed away into the recesses of bygone eternity; taking their places with the events that transpired, antecedently to creation's birth, long before the morning stars saluted the outburst of this world from the chaotic night, which outburst was heralded by all the sons of God, shouting for joy at creation's birth.

(c) The Egyptian pyramids, built by the antediluvians stand today silent witnesses to the mighty works wrought by the giants; before God in His infallible wisdom and unutterable beneficience cut down human life from the antediluvian 1000 years to the postdiluvian 100 years, God in the former having thus demonstrated His loving kindness, letting the people live so long on the earth and enjoy so vast opportunities to lay up treasures in heaven, which should have been so much appreciated as the richest privilege in all the earth, long life utilized in the diligent and wise service of God laying up treasures in heaven. But Satan took advantage of it, leading them to postpone the service of God, giving the preference to this world, till he had time to so

harden their hearts that they never would give God a chance to save them; thus filling the world with wickedness and bringing on the great flood which swept them into eternity. Thus having demonstrated His loving kindness, letting the people live this long time to do good, glorify Him and thus lay up treasures in heaven; till the collapse into wickedness actually precipitated the necessity of taking those reprobated sinners out of the world, thus launching humanity a second time in father Noah and giving them another chance to stand in His presence, to verify their probation and gain heaven.

Chapter I

WORSHIP OF THE DEAD

While the idolization of the heavenly bodies, the most conspicuous of all God's creation, led off the the way, which multiplied divinities and developed the Polytheistical idolatry, till the Pantheists actually deified everything; the worship of their ancestors, quickly assumed signal prominence in the idolatries of all the nations, which have developed on the earth. The Egyptian pyramids are all tombular monuments, commemorating the illustrious dead, for oncoming generations to worship. There are nine large pyramids; the largest covering 13 acres of ground and 550 feet high. Whereas there are hundreds of small pyramids many of them in a state of ruin. There in the midst of the pyramids is the Sphinx, along with the pyramids, the Coliseum at Rome, 1800 feet in circumference, elliptical in shape with 2 foci and 160 feet high, solid wall up to the eave; the temple of Jupiter, Olympus at Athens, Greece, 400 feet long, 120 feet wide and suported by fluted marble columns, 90 feet high; the Colossus at Rhodes, the brazen statue made by

Phineas so gigantic as to stride the harbor, all the ships sailing in and out between its feet; the walls of Babylon 350 feet high, 87 feet broad and room on top for six war chariots to drive abreast; and the temple of Diana at Ephesus, which took 200 years to build, constituting the Seven wonders of the world, by concession of the leading spirits of every nation. This Sphynx the image of the god worshipped by the pyramid builders, is a monolith (i. e. all one piece) hewn out of the solid marble, having the body of a lion, the head of a man and the face of a virgin, 120 feet long and 60 feet high; thus having the strength and courage of the lion, the wisdom of man, and the purity of the virgin; the temple in which they worshipped, their god thus represented is close to it; built entirely of that red granite marble, found in great abundance at the cataracts of the Nile, every piece constituting the temple, a monolith.

(d) In the antediluvian age there were no books in all the world and not afterward till the days of Moses, a thousand years subsequently, when he wrote the Pentateuch, 3582 years. ago. However it is claimed that the book of Job was written nine years antecedently by Moses when he visited him in the latter days of his 40 years sojourn with Jethro, the prophet-priest of Midian when it is said that he visited him in the latter days of his life, which was 280 years; 140 having transpired antecedently to his terrible afflictions, and the other 140 after his restoration. The Jewish Talmuds are traditions giving much information in reference to the antediluvian world and all the pre-Mosaic centuries. Those traditional histories state that it was customary to begin the kings tombular monument, i.e. his pyramid, when he ascended the throne and add a stratum to it every year during his life; as it required immense work to build them; having been es-

timated 20,000 men 100 years or 100,000 men 20 years to build Cheops, i.e. the largest of the nine great pyramids, which I climbed to its apex 20 years ago, when I first visited the old world. With a tenacious Bedouin Arab on my right; another holding my left arm and still another at my back; active as catamounts and ready for any emergency, I still found the climbing of the pyramid the hardest work of my life; making me so sore that it took me several weeks to fully survive; meanwhile I was constantly traveling; climbing mountains, traversing cities, roaming deserts, on the back of a donkey or a horse.

(e) Talmudic traditions tell us that the nine great pyramids are the tombs of the antediluvian kings; so very large because they live so long as you see in the Bible, about a thousand years; whereas the small pyramids only about one-tenth the magnitude of their predecessors are the tombs of postdiluvian kings, after human life had dropped down into the neighborhood of 100 years. Idolatry always digresses into worship of the dead; this day Shintoism in Japan, China, Korea and Oceanica is the worship of their departed ancestors showing us the most prominent phase of their religion. For that reason the Chinese in this country send their dead back to the home land for interment believing the soul will otherwise never find the repose which every human being desires and anticipates when this stormy life shall have blown away.

(f) When I preached in India I heard the pedigree of their popular divinities, who had once been human beings here on the earth. I found the Brahmin priests exceedingly intelligent and highly cultured. Of course my theme, was our glorious Christ, who alone has salvation. They heard me respectfully and appreciatively; but about the time I thought I had them converted, lo and behold, they were just

waiting for a chance to tell me about Krisnu, their Christ when it seemed they had as much to tell as myself; showing him up as a real Christ to save the world and telling me his pedigree while a human being, till he was killed; thus sharing the fate, identical with Christ; however their story in reference to his exit out of the world was very simple; stating that a hunter saw him out in the woods and shot him for a deer; thus winding up his terrestrial career and relegating him to the realm of the immortal gods, of which they have the paradoxical number of 330 millions, showing up the wild extravagance into which people, though cultured and wise, will drift if not fortified by the revelation from heaven.

(h) While the whole heathen world worship their own ancestors, I have been convinced that the Mohammedan world with her 300 million of members is fast drifting into the worship of the dead. In my four tours around the historic world I have traveled much among the people of the false prophet. It is a significant fact that Mohammed was a rigid and uncompromising monotheist, worshipping only the one God, the great Jehovah of Abraham, Isaac, Jacob, Job and all the patriarchs and prophets. They have but one doctrine and that is there is but one God and Mohamed is His prophet; this compound dogma they require of all their members; allowing large liberties with that one exception. Their churches have minarets, towering high up in the air with balconies around them on which the priest stands and five times a day prays for all his people and blesses them. All the Mohammedans pray five times a day. When the priest ascends the minaret, the bell is rung and amid their diversified employments they all join in the prayer; meanwhile the priest speaks aloud from the minaret always uttering those words, "There is one God and Mohammed

is His prophet." When he made that wonderful visit astride Borak, that donkey on which our Savior rode into Jerusalem, as the Koran certifies, he flew away stopping at each one of the heavens till he reached the seventh, where he claims to have stood before the Great Jehovah and received his commission; stating to him that He had sent quite a number of prophets into the world to persuade the people to repent, but they were so hard hearted they would not, and so the work of His prophets had proven a failure; hence He says to Mohammed, I have changed my economy and now send you not to persuade, but to compel them to repent, and you are the last prophet I am going to send into the world. Mohammed began to preach in Arabia in 607 A. D., when the Dark Ages had already settled down on the world like a dismal nightmare. The Goths, Huns, Vandals and Heruli, wild barbarians from the great North; having in a war of 400 years finally conquered Rome and spent a whole week gathering the gold and silver, from the palaces, temples and shrines which had been gathered from all nations, during their conquest of 753 years. This Mohammedanism was launched early in the dark midnight of time when barbarianism had actually taken the world and it was consequently full and running over with idolatry; Christianity having so lamentably degenerated, that all the churches abounded in images of the Virgin Mary, Apostles and saints; thus having gone deep into idolatry, worshipping the dead. Therefore as the Mohammedans propagated their religion by the sword, killing everybody who would not turn Mohammedan, i.e., give up all their gods and take Jehovah alone. The Koran recognizes the Old Testament with all the patriarchs and prophets, but discards the New as Mohammed wanted to take the place of Christ and succeeded with his followers; as they pray to him five times a day and believe that

he will stand for them in the Judgment and see them through all right, as the Koran says he will.

(i) The Mohammedan wars in the prophecies Rev. 9) constitute the first and second woes; the last woe being the great Tribulation, the Armageddon, not only still pending, but exceedingly imminent as the prophecies most unequivocally insure us. The first woe as you see in the above chapter includes the first twelve verses and lasted five months, i. e., 150 years., winding up with the battle of Tours in France, A. D. 753. The second woe is described in the subsequent portion of that chapter and lasted, as it says there, a year, a day, a month, and an hour; counting it up, calendar time, which John used and it gives you just about 400 years. which expired A. D. 1683, when they had swept the known world with the exception of northern and western Europe, into which the Christians had fled from their awful persecutions. When the grand army laid seige to Vienna the capital of Austria, the strongest citadel in Christendom; coiling around it like a huge boa constrictor, cutting off all ingress and egress and feeling perfectly sure of victory as they would actually starve them into capitulation.

(j) Fortunately they manipulated to send word to Poland, then a great European power and distinguished for their Christian devotion and zeal; John Sobeska being in the lead ecclesiastically and politically. At once he rendezvous 70 thousand warriors; infantry not having time to make the journey, dashing away with all possible expedition; they arrive on Sunday, at 4 p. m., Oct 12th, when he proceeds to deliver his men a powerful war speech in which he certifies his own consignment to martyrdom; assuring them that he will relieve Vienna or leave his body dead on the field; at the same time giving his men the battle cry which is very beautiful; "Not unto us, O Lord, but unto Thee be the

glory." He leads the assault at sweeping gallop, waving his sword over his head, and shouting aloud this battle cry; followed by 70 thousand cavaliers, all shouting uproarously: "Not to us, O Lord, but unto Thee be the glory"! Thus they sweep like an avalanche against the Mohammedan phalanx, breaking them amid terrible slaughter, and entering the city amid the awful conflict, the streets flowing with blood and heaped with the slain.

(k) It so happened that it was the total eclipse of the moon, when the earth passed precisely between her and the sun, eclipsing every ray and wrapping the world in the darkness of midnight. Their battle flag then and now the crescent beginning with a scarcely visible thread and increasing till the full moon. So they all believed that the beginning in the smallest way with the lonely Arabian prophets, would go on till they took the whole world. Consequently when they saw the full moon in her beauty they all shouted, "The victory is ours with the fall of Vienna we finish the conquest of the world and have it all forever"!

(l) When the eclipse came on and about that time the Polish cavaliers made their charge, breaking their phalanx and entering the city, the darkening moon co-operating with the awful assault of the calvary army, superinduced a panic which struck the Moslems like a nightmare and they began to roar on all sides, "Don't you see God is against us and our banner is fading from the sky?" The result was a sweeping panic like an avalanche struck the 300,000; throwing them into utter confusion, so that all order was literally abandoned, and the host turned to flight; running over one another; anything and everything to escape with dear life, leaving the very earth groaning under the burden of the spoils, gathered in a thousand victories; even gold and silver in great quantities and all sorts of valuables, herds and flocks innumerable. Meanwhile the

host actually dashed away in precipitate flight. Oh! what a wonderful change then and there transpired in the attitude of the imperial world! The Moslems had fulfilled their four hundreds years (Rev. 9: 13, 24) and verified the second woe in the latter day prophecies by the seer of Patmos; the third woe still pending though pronounced by all the prophecies very near.

(m) At that time Mohammedans had all the governments in the world, except northern and western Europe, the wild west, in which the Christians had fled to save their lives, i.e. those who would not turn Mohammedan. As the false prophet was proclaiming to all the world that God would raise him up to do the work of an Iconoclast, i.e. destroy all the idols in the world and thus bring the whole earth to the worship of the one true God. During the first woe which lasted a hundred and fifty years (Rev. 9: 1, 12) they had overrun Palestine, Syria, Mesopotamia, Arabia, Egypt and all northern Africa; crossed at Gibraltar over into Europe and subjugated all Spain; crossing the Pyrenees, entering France and receiving their signal defeat in the Battle of Tours, A. D. 733, which so encouraged the Christians as to unify them in the great war of the Crusades, to recover the Holy Land, the patrimony of the Savior, out of the hands of His enemies, the infidel Moslems.

(n) The Crusade after two hundred years of constant fighting, finally took Jerusalem and all the Holy Land under the leadership of Godfrey, A. D. 1099, but only by constant fighting held it 88 years., till so signally defeated by the Mohammedans in the battle of Hattin on the west coast of the Galilean sea, under the leadership of the great Saladin, the world's military champion, if he was a Mohammedan; as to force them to retreat out of Asia, leaving a million soldiers enriching Oriental soil with

their bones. While Mohammed with all his followers constantly proclaimed to all the world that God would raise them up to exterminate idolatry and and bring all nations into solid monotheism; actually making it a rule to kill all who did not turn Moslem; not discriminating Christians from Pagans; because they all belonged to the Greek and Latin Churches, which had the images of the Virgin Mary, Christ, all the Apostles, and Gabriel and Michael, the archangels and many others in their churches; thus disqualifying the Moslems to discriminate between Christians and Pagans.

(o) In my Oriental travels, I have been much in contact with Mohammedans and seen them lingering at the tombs several hours at a time in an attitude of adoration, just like the heathens who worship their deceased ancestors; justifying the conclusion that the whole Mohammedan world is falling in line with all nationalities and religions, worshipping the dead. During the Dark Ages, all church edifices were founded with relics, i.e. claiming to have a bone or a tooth a lock of hair or some other souvenir of some celebrated buried saint. Of course all sorts of frauds were really played off on them, and the whole world was dominated with ignorance and superstition. It is said that the Pope issued a proclamation for the saints who had the Apostle Peter's teeth, to bring them unto him that he might keep them a s sacred souvenirs in the Vatican Museum; when to the surprise of all when they got in, he had on his hands two bushels of teeth. In all ages of the world the worship of the dead has been prominent idolatry.

Chapter II.

CHRISTENDOM TO THIS DAY

At the present day, there is a universal prevalence of this same idolization of the dead, prevalent throughout Christendom, in the superfluous expenditure of the Lord's money in the interment of the dead, which should be utilized to save the living. There is a tomb in India, called the Taj, built by an ancient monarch in honor of his favorite wife at the cost of a princely fortune and visited by all travelers, who contemplate it as the world's wonder. Here in America similar monuments are erected as memorials of the dead which really reflect on our claims to Christian civilization. The human body is only the tenement in which we abide a little while; undergoing mutations and revolutions constantly, as physiologists certify, consummating a complete change every seven years; the entire body, two hundred and eight bones, 500 mucles and 1000 nerves, with their diversified attachments, and all the vast internal organism, evanescing away by the absorbent agents and restored by the nutriment, so we do not have the same body more than seven years at a time.

(p) God in His signal mercy has not only included our immortal spirit and imperishable mind in the glorious scheme of redemption; but the evanescent tenement in which we abide will also come up in the resurrection. As we see (1 Cor. 15 ch), there is a spiritual body and a natural body, "Man is a trinity, consisting of spirit, mind or soul and body. The human spirit consists of the conscience, the will and the affections; the soul or mind consists of the intellect, the memory, the judgment and the sensi-

bilities; while the body is simply the house in which we live. During the present life the body is the house for the **psychee** (soul) to live in; whereas in the resurrection the body will undergo spiritualization and become the tenement for the **pneuma,** (spirit) to live in. Therefore the resurrected body will not weigh anything and be perfectly free to move with the immortal spirit from world to world, responsively to the divine leadership; as we speed our flight on missions of love and mercy; believing as we do that when He takes us out of this world it will be because He has more use for us in some other world. The **pneuma** (spirit) is the human being, whereas the **psychee** (soul) is our grand enduement, contradistinguishing us from the animal creation, while the body is the house of the **psychee** in this life and the **pneuma**, in the life to come. As human spirit is the man proper and consists of the conscience, the will, and the affections.

(q) Fortunately for us the conscience which is the voice of God in the soul or as we would say God's telephone, survived the wreckage of the fall and came down to inspire the hope of a lost world. The reason why the demons can't be saved, all of whom are fallen angels, is because their conscience went down in the fall and consequently they have nothing on which to build and hence no hope. The conscience, having survived the fall, is on God's side, vindicating the right against the wrong and rebuking the transgressor as you see confessed by the pagan Poet Horace, **video probopue moliora, sed deteriora sequor**, "I see and approve of the better, but follow the worse." Such is the hackneyed confession of a lost world, going headlong to ruin; meanwhile they see and endorse the better; yet go directly against their own judgment and conscience, reckless of the awful warning, "Whatsoever a man soweth, that shall he also reap." Those who sow to

the wind, shall reap the whirlwind. Oh. the wicked say, "While the lamp holds out to burn, the vilest sinner may return." That is true, but it is the Savior's parable, when the herald went out at different hours to call men to go into the vineyard and work, for a denarion a day, not penny as E. V., but this denarion is a coin of fifteen cents and in that day it would buy as much as a dollar and a half will this day in Cincinnati. Therefore the wages of these people were a dollar and a half a day. But it so happened that the eleventh hour people never had heard the call before and went appreciatively of their very first opportunity. Hence they are the heathen who so long have waited the call; ready and anxious but, as they said responsively to the inquiry, "Why stand you here all the day idle?" "Because no one hath called us." Then he gives them a call at once, "Go ye also into my vineyard and work and whatsoever is right I will pay thee."

(r) You remember in the parable of the sower that some produced thirty fold, some sixty and some an hundred. Oh, what a warning to the sinner, sowing the seeds of damnation and reaping a hundred times what he sows and the same kind. He sows the wind which is apparently a very small matter, but here comes the whirlwind on the wings of the tornado and tears everything to pieces; bringing ruin, death and destruction in its wake; catching up a ship mid-ocean and whirling it around in the air like the boy spins his top, till everybody is smashed into eternity and buried in the dark hued deep to wait the resurrection trumpet; or if on land it catches you in its whirls, carries you away and knocks you brains out against a great projecting rock. While this thirty, sixty and a hundred fold of the same awful ruin you have perpetrated will overtake you in tornadoes of fiery damnation, through the ages and cycles of never ending eternity; on the other hand,

see what an inspiration to be good and do good; even though you have but the one talent and envestiture consequently, comparatively small, yet when you get a hundred fold in heaven in the way of remuneration for your work in the Lord's vineyard; oh, what wonderful wages and besides all that, you have heaven through all eternity.

(s) How strange that an intelligence, looking God in the face and hearing Him say that you shall reap what you sow; oh, how paradoxical that immortal intelligence would ever sow to the flesh when they know they will reap destruction! Sow the devil's seed and you will reap the apples of Sodom, which will turn to ashes on your lips and wrap you in hell fire. Therefore we should settle the matter, live or die, sink or swim, survive or perish, I will sow nothing but the good. N. B. Jesus says to His faithful few, you are the salt of the earth. If there were no salt in the ocean, its waters would stagnate, generate malaria which the winds would carry out, and sweep over the continents, killing every human being, and every air breathing animal and actually depopulating and exanimating the globe; transforming it into a howling wilderness, haunted by demons. A boy was brought up in an eastern state in a Methodist home, where he lived till one and twenty, when he went west to seek his fortune and was gone twenty years, roaming over the great occidental wilds, when he concluded to come back and see home folks. On arrival, he found that everything had been so changed in his bewilderment 'twas almost a diffiulty to identify the place where he was born and reared.

(t) Consequently as in twenty years there had been so much change and he could not find hardly anybody he knew, he went off to the graveyard by the home church which he always attended from his infancy, during his minority life, till he left for

the wild west. There he finds the graves of his father and mother and other members of the family and reads the superscriptions on the tombstones. Eventually he finds the grave of the preacher he used to hear so much in that old church where he was born and reared. He was not a man of education but preached with the Holy Ghost sent down from heaven as the Spirit gave him utterance. Brought up in a Christian home, he never was wicked and in his boyhood a church member and anxious to be good and often at the altar seeking; sometimes thinking he was saved and letting the witness of the spirit evanesce would have to go back and seek again; as they were not posted on sanctification, so as to establish him and fortify him against apostasy.

(u) His visit to his native land, where he missed the great majority of the people he had ever known; the multitude being children of the last twenty years and newcomers. Therefore he was already flooded with conviction, because the temptations of the wild west had proved too much for him and like the prodigal son of old, he had wandered far away; but unlike the prodigal son he had found that if he ever met his father and mother he would have to go to heaven; therefore while standing over the old preacher's grave, the panaroma of his godly life and straight old time Holy Ghost gospel which rang out from a fervent heart, flooded with love for all the people, as it moved before him seemed actually to carry him back to the days of his childhood and youth and remind him of the frank confession;

When young life's journey I began,
The glittering prospect charmed my eyes,
I saw along the extended plain
Joy after joy successive rise;
But soon I found 'twas all a dream,

And learned the fond pusuit to shun.
Where few can reach their purposed aim
And thousands daily are undone.

Oh, how he longs for the innocency and simplicity of his boyhood when he heard the pure simple gospel fall like refreshing April showers coming down on the thirsty earth and reviving the sweet May flowers, which had slumbered through the long dreary winter, which had been his unhappy lot the last twenty years; meanwhile he had seen enough of this world to reach the conclusion along with the wisest man the olden time ever knew whose saintly words of inspiration, come ringing in his ears like heavenly bells, "Remember now thy creator in the days of thy youth." Ecc. 12 ch.

(v) This whole chapter is a powerful appeal to all young people to seek and find the Lord without delay. Then he proceeds to confirm his admonition by the alarming panaroma of a sinner suffering all the infirmities which accumulate in mountains of torture as the normal effect of neglecting and postponing salvation. That we may all profit by this blackboard exhibition from the Solomonic pencil, let us cursorally avail ourselves of a bird's eye inspection. Here the sun, moon and stars and refreshing showers, constitute the positive hemisphere which it is our privilege to enjoy; while the darkness superinduced by the eclipse of all the heavenly luminaries, accompanied by deluging rains, flooding the hills and washing away the soil, and inundating the valleys, and drowning out the crops; thus bringing famine on the land, constituting the negative hemisphere, the inevitable consequence of rejecting God and following Satan in youth. "When the keepers of the house shall tremble", these are the hands and arms which keep our houses, and in case of the

old man without salvation are tremulous and paralytic, the normal fruitage of juvenile prodigality. The strong men are the lower limbs which carry the body all over the earth, and broken down by dissipated youth, totter and give way under their load.

(w) The grinders are the teeth which fall out and the old man has to keep his mouth shut while masticating to keep his food from falling out and makes a low murmuring noise, "and those that look out of the windows shall be darkened." This body is the house in which we live and through the eyes we look out on the world around us, vision failing in old age, especially if former life has abused that most valuable organ of the body, with tobacco smoke and other dissipations. "He shall rise up at the voice of the chickens, the very time when healthy people are enjoying the deepest sleep. While this poor old sinner is dying for the want of sleep, his racking rheumatic pains, contracted by juvenile prodigality, rack him so that he can not sleep and gets up and suffers the balance of the night; "all the daughters of music brought low"; these are the larynx, the vocal chords, the teeth and the lungs for vocal music and the fingers for the instrumental, all which are so collapsed, paralyzed and fallen out that the sweet melodies which charmed him and his auditors in his youth have evanesced. "And the grasshopper shall be a burden, and desire shall fail." The poor old sinner is so shrunk up and paralyzed by rheumatism, that he has the shape of a grasshopper and so emaciated that he is not much larger, and even desire itself has retreated under the shadow of lugubrious despondency.

(x) "Or ever the silver cord be loosed", i.e. the spinal nerve, having its root in medulla oblongata at the base of the brain and ramifying a thousand nerves into all parts of the physical organism; thus supplying 500 muscles with the 208 bones consti-

tuting the physical organism, one for action and the other for reaction; thus with the auxillary cartilage and ligaments and diversified internal organs, constituting this harp of a thousand strings which to our own astonishment keeps in tune so long; but all goes into wreckage simultaneously with the "loosing of the silver cord." "Golden bowl" is the skull and the brain, red-like gold. As the brain is the root of the nervous system; of course they die simultaneously. "The wheel broken at the cistern", this is the great aorta, in the shape of a wheel and the heart, the cistern; " the pitcher broken at the fountain"; the arteries are the fountain which carry the blood from the heart throughout the whole system and in the capillaries transmit it to the veins, the pitcher, which bring it back to the heart. Solomon, the wisest man in the world in his day seems to have understood everything, and here gives us a grand and instructive digest on anatomy, physiology and hygiene, so lucidly in the preceeding paragraph, setting forth the disintegration of the complicated physical organism, when the grim monster puts on it his icy grip, superinducing utter and final relaxation and reversion back to the inorganic state; thus the chemical laws finally and fully predominating over the vital, followed by the statement, "for man goeth to his long home and the mourners go about the street."

(y) Dr. Finney, a Presbyterian preacher, got wonderfully sanctified, 70 years ago when there was so few witnesses to the experience in the whole world. The Lord made him a literal definition of His preacher, Heb. 1: 7 "He maketh His ministers a flame of fire." Finney crossed the ocean and set the British Empire on a continental conflagration; having antecedently shaken this continent with the tread of a coqueror and fired it from Canada to the Gulf of Mexico. He was so wonderfully flooded with the Spir-

it, that his words had supernatural weight and even his physiognomy flashed with preternatural fire. He was conducting a revival and a young woman attending the meetings, seemed utterly immovable; resisting the Spirit while all others were yielding and getting saved. After the benediction, while he was talking to the people personally, and of course in the direct interest of their souls; she was trying to get her company to start with her, and he said, "Anna where are you going?" She answered, "I am going home." He simply responded: "Yes, to your long home." It went to her stony heart with the momentum of a battering ram, breaking it all to pieces. She hastened away, he came on 20 minutes afterward and found her prostrate on the floor, in awful agony; the nightmare conviction holding the grip which nothing but the regenerating grace of God could break.

(z) It was a common thing to see people fall from their seats while he was a preaching, unable to stand on their feet, till God raised them up. He went into a great cotton factory in New York State, working 700 hands; machinery roaring till the voice couldn't be heard. Walking into the loom room, where 300 steam looms were clattering; standing like a statue, silent and motionless, looking on the machinery and operatives; the girls got their eyes on his prophetic physiognomy and apparently could not turn them away, but gaze, charmed and spell bound, till they lose the thread, get tangled and try in vain to extricate the entanglement; the foreman seeing the difficulty undertakes to help them out, but involved in the same enchantment, he makes a failure; the complications instead of being relieved, getting worse and worse, till the attention of the superintendent is arrested; who in his effort to relieve the troubles, gets his eye on the radiant physiognomy of God's prophet, motionless and silent, reminding him of a messenger from the upper world, till he is caught in the

same entanglement. Consequently orders the power to be taken off, and all to gather in that capacious room. In a few minutes the man of God finds himself environed by an audience of 700 and by this time they are falling all around him and crying for mercy even before he had said a word. God used that man as well as Phoebe Palmer to pioneer the present holiness movement.

(a) In 1868, 47 years ago, 15 years before the movement crossed the Ohio River in this city, He gave the experience to your humble servant and used him to pioneer the work from the Atlantic Ocean to Mexico, throughout great Dixie Land, I often saw the wonderful spiritual phenomena which wonderfully characterized the ministry of this elect brother and sister, Benj. Abbot, Valentine Cook and other pioneers. I have held meetings which verified the poetic description of heaven, "congregations ne'er break up and Sabbaths have no end." After the power had come from heaven in answer to prayer, the people would fall, utterly unable to stand on their feet, though in perfect health, stalwart and strong, would lie on on the floor hours and sometimes days, till the Lord raised them up; frequently their friend carrying them away and serving them with prayer, exhortation and song, till the "Lion of the tribe of Judah" broke all their chains and set them free; people falling in the morning and remaining on the ground unable to walk away till the afternoon service, when the slaying power would still add to their number; some praying through and shouting the victory; but the penitents multiplying through the day till the night meeting, when many would fall, even blockading the aisles with weeping penitents who could not stand on their feet to save their lives and actually filling up and blockading the doors, so ingress and egress would proceed through the windows and as the house was crammed tight like sar-

dines in a can and multitudes on the outside hearing the gospel through the windows and doors; the wonderful slaying power actually prevailing there so we would find people on the ground unable to walk away; adjournment of the audience becoming impracticable because so many were unable to go and of course their friends would no go without them. saw much of it in my ministry 40 years ago.

(c) While I am still preaching constantly and the Lord uses my humble service to start revivals, as in days of yore, yet I am minus the physical power to carry them on and run those great revivals as in the days of other years. I have to leave that for my sons and daughters in the gospel whose name is legion on all sides. It seems to me, that if I had my youthful vigor, I would again see that wonderful knock-down power. It received great prominence and notoriety in the revival at Cane Ridge, Bourbon Co., Ky., in 1800 and in 1801; when several denominations gathered up from the surrounding wilds to hold a camp meeting, ten or a dozen days. Before the schedule time expired, the power had come on them till the people were not only falling all around but jerking, till they would wear themselves out physically. It was evidently a providential intervention to prevent this great West from going into infidelity as the country was flooded with the writings of Payne, Rousseau, Voltaire and other great infidels who had actually been at the front of the world politically. France having been brought thither by the wonderful achievements of Napoleon Bonaparte, meanwhile there was a time known in history as "the reign of terror" because the infidels had the government; having abolished the Sabbath and appointed every tenth day for recreation and rest; also closed up the churches, using them for lecture rooms and play houses, and sent men throughout the empire to erect a superscription over every graveyard

stating "Death is an eternal sleep." That influence was so potent among the pioneers of this country that God in His mercy in answer to the prayers of a few faithful pilgrims came down in such miraculous power as to literally upset the infidel schemes of the devil.

(d) If you will read the life of Rev. James B. Finley of Ohio, you will find an interesting historical sketch of that wonderful revival, which took on such power as to magnetize the people from the ends of the earth to bring them thither to see the mighty works of God Finley claimed the championship of the world, a wild unsaved young man. So when his neighbors went to that camp meeting as it ran on through all the summer and fall till the winter came and broke it up; certifying how they got knocked down and seemed that they would jerk themselves to pieces; making his boast against it, and certifying to his neighbors that there was one man they couldn't knock down, mounted his horse to ride that long distance and defy the power of God.

(e) On arrival he finds the woods full of people and 20 men dispersed about on logs, stumps, rocks and wagons, preaching with all their might, with the Holy Ghost sent down from heaven; the people falling round them, jerking groaning, crying, praying, getting saved, shouting the victory; when a strange weakness takes hold of his body though a physical giant and he finds himself in the very act of falling when he runs away to where he had hitched his horse and does his best to recover his courage as he had made his boast to all the people that he was one man they could'nt knock down. Then going back he is determined to stem the tide; finding the tide much higher than before and the crowd increasing, when that strange weakness comes back and almost downs him before he knows it. He scrambles away, mounts his horse and goes a mile

to a tavern and gets some brandy to settle his nerves, feeling certain that he can stand the ordeal.

(f) Having arrived the third time he sees every manifestation of the tide still rising. His attention is arrested too by a crowd of about 50 people who had recently arrived; he said "I'll watch them and see what effect it has on them;" while looking on them, all standing it seemed that the whole crowd fell to the ground at once as if a battery of 1000 guns had been turned on them simultaneously; such crying, weeping, wailing and praying he had never heard before. Soon they began to rise, jerk, leap, flounder and shout. That weakness comes on him again and before he was aware he was just almost down; but scrambles away the best he can. Though active as a catamount so he could actually leap over his horse in his normal condition, he has to lead him to a stump to climb on him and then hold to the saddle horn. By the hardest holding to the saddle horn and the mane of his horse he rides in a walk ten miles, where he actually falls off the horse down on the ground like a man beastly drunk and couldn't stand on his feet, but rolls, flounders and jerks as all the others had been doing who went to that camp meeting. The people see him and are afraid to go nigh lest he may have some dangerous, contagious disease; till a Dutchman who could scarcely speak English, sees him and as he had been to the camp meeting and received that knock down power; he interposed in his behalf, expostulating with the people, not to be afraid; but explaining to them how he has been to the camp meeting and received the knock down power and had no disease, that they might not fear him but simply he was trying to get saved. Then he prevailed on them to help him carry him into his house, where he kept him 24 hours, praying for him with all his might; when

the Lord in mercy bent down the heavens, came to his relief; so like the eunuch wonderfully converted through the Apostle Philip, mounting his horse he went on his way rejoicing and became one of the greatest preachers of the world in his day.

Chapter III
FUNERAL ECONOMY

While the whole world except a few Holiness people are more or less tinctured with idolatry; the preponderant trend to worship their dead ancestors; the nine hundred millions of heathen now straight on that line: the three hundred millions of Mohammedans; though from the beginning avowed iconoclasts. Their great leader in his Koran, pronouncing it the work of himself and followers, to exterminate idolatry out of the world; having actually waged devastating wars 550 years, holding up the one issure, their rigid monotheistic creed, that God alone is to be worshipped and that Mohammed is to be received as His prophet; spending that long time; deluging the world in blood and heaping it with mountains of the slain; in order to exterminate idolatry out of the world and establish their monotheism as the creed of all nations but now in the track of all the balance fast drifting into necrolatry, i. e., worship of the dead; while the Catholic world four hundred and fifty millions have actually deified Mary and the Apostles and a multitude of canonized saints; thus filling their churches with that peculiar form of idolatry, the worship of their dead ancestors.

(g) So fast as the Protestants get away from God, in the downward trend of their predecesors, Catholics, Mohammedans and Pagans; they are magnifying funerals and thus drifting into necrolatry. The Holiness people scattered here and there over the face of the earth, are the salt and light of the world; enjoying the exalted honor of entire consecration to

God, full and unreserved abandonment to His will, to serve Him on earth as the angels do in heaven. Therefore there is a wide open door for us to do a great and decisive work appertaining to the funeral problem.

(h) John Wesley was a great economist, adopting as his maxim, "Make all you can, save all you can, and give all you can," i. e., to the cause of God, to save a lost world. Do you not know that the Holines people are wasting money enough on funerals, to keep an army of missionaries in the field, I preached 3 months in India, the greatest missionary field on the globe, travelled 6000 miles by rail, costing me only one-third of a cent per mile, and giving me all the benefits of a sleeping car; carrying my own bed with me, so I never had to pay a hotel bill as in the work I lived with the missionaries, enjoying their hospitality. If I could call back 20 years I would at once go to a foreign field. I mention these facts to illustrate the wonderful economy feasible for a missionary in the foreign fields; coroborative of the above statement, that the useless expenditure of the Holiness people on funerals would actually keep a regiment of missionaries in the field, who scattered over the earth would revolutionize the hopes of heathen evangelization, which is the most prominent and important enterprise of the gospel. A gospel son of mine, Holiness preacher, recently passed away to his heavenly home, like the rest of us, leaving nothing in this world. How I was surprised when I heard from reliable sources that his friends spent $400.00 on his funeral. What an awful mistake, as it did him no good but would actually have supported six native preachers in the foreign field a whole year. We need most imperatively a world wide awakening at this point! While I was on the other side of the world in 1906, my only living daughter went to her heavenly home leaving her

preaching husband Before I was aware he erected a stone at her grave at the cost $500.00. When I met him, I looked him in the face and told him he had made an awful mistake, that $50.00 would have sufficed all conceivable souvenir purposes He saw the point and said he was sorry I didn't tell him in time to prevent the mistake. Of course, I would if an intimation of the utterly unsuspected prodigality had only reached me. The reason why I make this special appeal to the Holiness people is because we claim to be given up to God and walking delightedly in all the light He gives us. In that attitude we simply have no money, as it all belongs to Him and ourselves, soul, body, life, and influence for time and eternity thrown in. There is absolutely no apology for this prodigality in behalf of the dead, as it does them no good whatever; while 900 millions of heathens are bowing down to wood and stone, and 300 million Mohammedans and 450 millions of Catholics practically in the same awful dilemma. Therefore the Holiness people have the greatest work in all the earth, in verification of our Savior's great commandment, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt or thieves break through and steal." We cannot take anything to heaven but human souls. Therefore all we invest in anything else is simply thrown away as if we had buried it in the earth or cast it into the depth of the sea. While the great masses of nominal Christendom are thus idolatrously wasting multiplied millions on the dead; it is the glorious privilege and the wide open door for the Holiness people in all lands to hold up the light and plead for the lost millions, constantly dying without a knowledge of the Savior.

(i) God Himself is our Exemplar on the line of

economy, as He never does waste anything; but turns every material atom, when it has wrought its organic mission on the earth, either in the realm of the fauna or the flora, back into the soil; by His chemical agencies He reverts it, thus giving it a chance to make the same peregrination again through the vital kingdoms, flourishing on the earth in the illimitable reciprocation of the chemical and vital forces; alternating each other in their perpetual evolutions out of death into life, **et vice versa.**

(j) A few years ago a colored man who had spent his life in the family of my dear wife, till he went to heaven, was suddenly killed by a horse, affrighted by an automobile, when they first began to run over the roads. Though a full blooded Ethiopian, he was a noble Christian gentleman, a bright intellectualist, a great machinist; knowing how to do anything in the house and out of doors and humble enough to take hold of the most menial service and do it with delight. Though they telegraphed me to come to his funeral, I did not receive it in time. When I got home, my dear wife who had crowded side by side with his wife at his coffin till he was lowered into the grave, told me that she paid $4.00 for a wreath of flowers to place as a souvenir on the earth that covered his lifeless remains; I told her she had made a great mistake, as it should have been given to the heathens to save their never dying souls; that very man having 300 million sable brothers and sisters in great dark Africa, who have never heard of the Savior who came all the way from heaven, bled and died to redeem them from sin, death and hell. Those $4.00 would have sent 80 New Testaments into that dark land, to tell them all about the man of Galilee who spoke to dead Lazarus, the authorative mandamus "Lazarus, come forth," when after four days putrefication, he got up and walked out of the sepulchre, when Jesus said, "Loose him, and let him go,"

i. e., take off all the grave clothes, thus making him free as an angel. Reader, have you heard that voice and responded to the ipse dixit of Jesus to come forth from the dead? He says, "I am the resurrection and the life." He is now speaking to you, calling your name and inviting you to leap into life. Hear His voice and believe that He does now give you spiritual life. Rest assured he does it according to your faith. Having given you spiritual life, i. e., raised you from the death of sin into the life of righteousness, i.e., by His Holy Spirit, created the divine life in your dead soul and given you the witness of the spirit, bearing witness with your spirit, that you have passed out of death into life, out of the power of Satan to God, where He gives you an inheritance among the sanctified as you see so beautifully revealed in Paul's commission (Acts 26 ch.) After He had raised Lazarus from the dead, He said "loose him and let him go," i. e., take off his shroud and the napkin that tied up his face; thus utterly disencumbering him; making you free as a bird of paradise.

(k) These two great works of grace every one must have to see the Lord's face, i. e., the resurrection of the dead soul into life, and then full disencumberance of every earthly impediment, all the clogs and fetters, accumulated by the carnal mind, encumbering the soul, night and day, impeding our efficiency for God, truth and righteousness, so that our service for Him is but partial and consequently will not suffice for the heavenly state, where the angels are all perfect, not only free from sin but all infirmities and with unutterable delight do the will of their heavenly Father. If we ever live in heaven, we must reach the heavenly state in this world, as there is no change of state after we leave it.

(l) I have already instructed my son in reference to my funeral, charging him to spend no money for

hearse or anything else he can avoid, but give it all to the missionaries, to whom I have already willed everything that I will leave on the earth (i. e. nothing but the books of my own writing, of which I expect to leave, ten to twenty thousand dollars worth, for the holiness people to sell in the interest of the foreign missions.) Sister Knapp has a horse which pulls her market wagon, whose name is Tom; my wife's buggy horse is also Tom. Therefore if I should wind up life here at the Bible School I have already charged them to pay no hearse to take my body to Grand Central Depot, but let Tom Knapp carry it in the market wagon. When it reaches Danville, I have instructed my son to let that Tom horse carry my body in his spring wagon the ten miles to the cemetery in Perryville, for interment and let my students, now the leading business men of the town and quite old, as I was president of a College there when the Lord sanctified me in 1868, giving me wings, so I had to fly to the ends of the earth preaching the everlasting gospel; thus let them dig my grave and it will not cost anything; at the same time charging my friends to pay not a cent for flowers to put on the terra firma which in the providence of God will hide my dust till the archangel's trumpet will call it into life. If they will gather them with their own hands and spend none of the Lord's money, let them flower my grave to their full satiety, souvenirs of their loving kindness; but the Lord's money, they will expend in my interment give to save the heathen millions, and of course, erecting no tombstone, but at their option putting my name on that of my dear wife, which will amply suffice as a memorial for us both, if convenient stating that God gave me a hundred and sixty-five books, all telling the people the sure way to heaven, as revealed in the blessed Bible and will continue to preach the gospel in the coming ages.